

pose the Bible is a divine revelation, and all that is predicted in it will come to pass, where will our Atheists, Deists and Infidels be; these great men, learned men, scientific men, worldly moral men, worldly good men?—Lost, all is lost, while the Bible believer and practitioner is safe.

Right here let us apply reason and good common sense with proper consideration and the judgment of an accountable being is compelled to assent to the fact that the Bible side is absolutely, positively and infallibly safe. Skepticism, total or partial falls into the back-ground and ought to beat a hasty retreat, and plunge into the gulf of annihilation never more to rise and trouble and perplex the honest seeker.

The next question presenting itself comes to the seeker through the advocates of Universalism. They say all mankind will be saved. They affirm that they can prove it. That is Bible teaching. Among them there have been and are at the present time, great men, learned men, scientific men, moral men, honorable men, but we find another class of men, that are equally great men; learned men, scientific men, moral men, honorable men, good Christian men. They open the word of God and turn to the commission and read "He that believeth not shall be damned." When and where? They turn to another part of that book and read, "the wicked shall be turned into hell with all the nations that forget God." The seeker says, this confuses and perplexes me. I don't know which side is right. Well now seeker, you need not trouble yourself about this "ism." There is safe ground here for you to choose, if all mankind will be saved, you are all right for time and eternity if you don't choose Universalism. But you with all the other classes of men referred to, say Universal salvation is Bible doctrine, it is our only hope.

Suppose Universal salvation is not Bible doctrine, then what will be the result? Apply reason and good common sense, consider the case, and if you have judgment enough that God can justly hold you accountable, that judgment will say to you Universalism is not safe ground. As there is only one other side, it must be absolutely, positively and infallibly safe. Universalists might just as well quit their pulpits. Their ism will never result in the salvation of one soul. It cannot so result.

On the other hand it does the world no good, and causes its adherents to run a great venture. We find safe ground in keeping very close to the means of grace, or the conditions of salvation as taught in God's book. The seeker after a safe po-

sition says, I notice there is a class that professes to believe, and they do teach that there will be another probation, that the Lord will give all men another chance of salvation in the future, after the resurrection, if they fail in the present. They have wise men, learned men, honorable men, great men, etc., among them. Now if men having wisdom, education, etc., etc., cannot agree, how am I to decide? There is no trouble here. Safe ground is easily found. If we comply with the conditions of salvation now, and are saved, we are all right if there is another chance. We are safe for time and safe for eternity. Suppose we neglect to comply with the conditions as now offered in God's plan of salvation, and the doctrine of another chance be false, what then?

Reason and common sense, will soon decide which is absolutely, positively, infallibly safe. To preach a future probation can do no good. It don't help to save a soul, it is no good to society, it has an evil tendency as it regards civilization and order in society, and may result in the loss of multitudes of souls. To embrace the present opportunities, and comply with *all the conditions* of salvation is safe.

Next that the seeker brings to our notice is, there are also a class of people that preach and tell us that there is punishment for sin in the future, but it will not last forever, it will end sometime. There are learned men among them, some great men, honorable men, good men, etc. No trouble to find safe ground here. It is much better to use the means of grace now, and comply with all that the word of God requires, be saved, than to refuse and sin on and die, and go to hell for a while. If this doctrine of restoration should be true, the best, safest and surest plan is not to risk hell, torment or destruction. The future restoration doctrine is of no benefit as it regards salvation from sin. It never makes penitents. It never saved a soul, and never will save one. It don't even moralize society, and if it is true, the man that takes God's word, will not lose anything, he is absolutely, positively safe.

Toll Gate, W. Va.

(To be continued.)

BELIEVERS AND UNBELIEVERS.

C. H. WETHERBE.

The Bible always makes a large and wide distinction between these two classes. Every advantage which is worth anything in the best sense is with the believer. God's word says to the believer, "All things are yours," but it never says this to unbelievers. Unbelievers are spiritually dead; believers are spiritually alive,

Unbelievers do not see God; believers do. The former do not love God; the latter do. Unbelievers, as such, have no promise of heaven; believers have such a promise, based upon absolute certainty. Dr. Joseph Parker says: "To be in sympathy with God is to be wise; without that sympathy we may be clever, shrewd, temporarily successful, but we put money into bags with holes and scatter our seed in stony places. Even if this life were all, the impious man has not the best of it. He has no high thoughts, no spiritual visions, no sense of a larger identity. If these be dreams they are dreams that bless the dreamer and inspire him to do other people good.

Let the grass typify the wicked; let the stars typify the good and wise. I will not fret myself because of evil doers; they are living on their capital, they are digging their own graves, they are slaving their souls. Lord, help me to live on thy truth, to follow the light of thy law and to rejoice in the tranquility of thine own peace. Yet I must not despise the wicked, nor leave them to perish; I was once as they are. I will tell them what I know of God, and who can say whether they will repent, believe and live?"

A real believer ought to be exceedingly thankful that God has brought him out of the curse of the gross darkness in which he stood and placed him in the kingdom of truth, of life, of light, of highest advantage. And he ought to so appreciate this peerless blessing that he will daily yearn to do something to help poor unbelievers into the same blessing, the same fellowship, the same glory.

Home Circle.

A CUP OF COLD WATER.

"Lena Worcester was in the parlor. Will you not come in to see her?"

The girl addressed was a pretty young thing of seventeen, with soft eyes and a lovely color. At the moment she was busy in putting the finishing touches on a garment to be worn that evening. She disliked being interrupted, and she was not fond of the lady who had called.

Her first impulse was to say that she would not go down stairs. Her mother and sisters were already in the parlor entertaining the caller. It was a rule in the house to treat visitors with hospitable courtesy. But Molly had lately come into the kingdom. She could not seek her own pleasure first.

"Yes, dear auntie, I'll come directly," she answered.

When she entered the pleasant drawing